









**PARKER PILLSBURY.**  
An Agent of the Mass. Anti-Slavery Society, will lecture as follows:—  
Whately, Friday, April 5.  
Northampton, Saturday and Sunday, April 6 and 7.  
Westhampton, Tuesday, April 8.  
Southampton, Wednesday and Thursday, April 10 and 11.  
Montgomery, Friday afternoon and eve's, April 12.  
Westfield, Saturday and Sunday, April 13 and 14.

**LUCY STONE.**  
An Agent of the Massachusetts A. S. Society, will lecture as follows:—  
Greenfield, Friday, April 5.  
Northampton, Saturday eve's and Sunday, April 6 and 7.  
Southampton, Tuesday, April 9.  
Westhampton, Wednesday and Thursday, April 10 and 11.  
Montgomery, Friday, afternoon and eve's, April 12.  
Westfield, Saturday evening and Sunday, April 13 and 14.

**OLD COLONY A. S. SOCIETY.**  
Pursuant to a vote passed by the Plymouth County (Old Colony) Anti-Slavery Society, holden at Plymouth on the 22d and 23d of December last, the members and friends of the Society are hereby notified that a Quarterly meeting of said Society will be held at Cobb's Hall, North Bridgewater, on Far Day, (April 11, 1850,) commencing at 10 o'clock, A. M., and continuing through the day and evening. The following names, viz:—**WILLIAM STONE, and SAMUEL M. JR.** will be present on the occasion. The meeting will, undoubtedly, be one of deep interest, and those who wish to enjoy a feast of reason and a flow of soul, will do well to attend. Never was there a time, when our cause had more fair to triumph than now. Onward, then, friends of humanity, for there is 'a good time coming.'  
**BOURNE SPOONER, President.**  
**H. H. BRIGHAM, Sec'y.**

**DRS. CLARK & PORTER'S**  
**ANTI-SCROFULOUS PANACEA.**  
The Great Remedy of the Age.  
A PREPARATION of extraordinary power, for the cure of Scrofulous Affections, Humors, and every description of Skin Disease, such as Boils, Ulcers, Fever or Mercurial Sores, chronic Liver and Kidney Diseases, Costiveness, spitting of Blood, Erysipelas, general Debility common to Females, Cold Feet, Scalding Cervical, &c. &c. A cure and certain cure for Scrofulous Tumors on the neck, which it will never fail to remove, if taken according to directions, and faithfully persevered in.

**NEW CERTIFICATES.**  
**DRS. CLARK & PORTER:**  
Gentle.—I am very happy to add my testimony in favor of your Panacea. For over a year, I have been terribly afflicted with the Gravel. I cannot express in language, the pain I have experienced. No time, except during my sleeping hours, I have been perfectly free from pain. Some days I have been in so much distress, that had it continued long, I could not have lived. Large quantities of a sand-like substance came from me every day, and when this was voided, the pain was intolerable. In this situation, I sought medical advice, but I took medicine in vain. Nothing which I tried for my relief produced any change for the better. I tried at one time Syphilis, commencing on the Panacea, one bottle of which gave me great relief. I have now taken six bottles, and consider myself cured. My system is wonderfully renovated. I am so much improved, that I can scarcely believe it myself. I now experience little or no pain. I have no doubt about the efficacy of the medicine. It is, in my opinion, the best ever got up.  
**WILLIAM HOYT.**  
WALTHAM, January, 1850.

**DRS. CLARK & PORTER:**  
Gentlemen.—Having for some time been subject to a cough, headache and general debility, and being fearful of going into a decline, I was induced to give your Panacea a trial. I have been so benefited, as to be able to resume my usual avocations, and to be able to perform such complaints; and I am happy to say, it has nearly cured me. I feel much better than I have for a great while. I have no cough, raise no blood, am stronger, and able to attend to my ordinary business. I think it a most excellent medicine.  
**H. FILLERBORN.**  
ROXBURY, January, 1850.

**DRS. CLARK & PORTER:**  
Our daughter, now nine years old, has been afflicted with Scrofula for four years. Several large and hard tumors appeared on her neck, and sores about her mouth and nose. She had a pale look, was poor in flesh, and quite feeble. The sight of one eye had entirely gone, and the other being so much diseased, she spared no pains to rid her system of the disease. But she got no better. We were told by the physicians at the Infirmary that there was but little chance of restoring her sight.  
We then consulted you, and took your Panacea, and it has produced a decided change in her condition. The tumors are mostly gone, the sores are entirely cured; and, what is most astonishing, her sight is restored. She can now see as well as any one. Her health is improving fast. We should be pleased to give further information to any one who will call at our residence.  
**WILLIAM STEELE,**  
**SARAH STEELE.**

**DRS. CLARK & PORTER:**  
Gentlemen.—Having tried your Panacea on my son, who has been afflicted with a scrofulous affection on the face and neck, and which, for a time, incapacitated him for labor, and believing him to be completely cured, I am enabled to certify, that I can scarcely believe in your most so valuable medicine before the world for the purification of the blood. Every one who has scrofulous humors should try it.  
Boston, Nov. 12, 1849.  
**D. S. TAHER.**

☞ Sold at No. 80 Carver street, Boston. Price 5¢ per bottle.  
**AGENTS.**  
**SAMUEL E. KENDALL,** Nos. 4 and 14, under the old State House, head of State street, Boston.  
**DAVID MEAD, JR.,** corner Union and Silas street, Lynn.  
**SYLVANUS DODGE,** South Danvers.  
**GEO. W. BENSON,** Northampton.

**Agency for the Purchase of Goods.**  
THE subscribers have established a GENERAL AGENCY OFFICE, for the purchase of all kinds of useful articles, including books, and all other commodities of an unobjectionable nature. Persons in the country, in want of such articles, by applying to us, can be supplied with them at the lowest prices, either by express or personally. Our office is at No. 42 Bromfield street, opposite the Montgomery House.  
**C. STEARNS & CO.**  
Boston, April 5, 1850.

**Boston Female Medical School,**  
Conducted by the American Medical Education Society.  
THE fourth term of Lectures on Midwifery will commence April 3, 1850, and continue three months. Tuition \$25.  
Directors.—Willard Sears, Samuel E. Sewall, Enock C. Rolfe, Dexter King, Simon G. Shipley.  
**SAMUEL GREGORY, Sec'y,** 25 Cornhill.

**Wendell Phillips's Review**  
OF  
**MR. WEBSTER'S SLAVE SPEECH.**  
IN pamphlet form, (with additions,) is for sale at 21 Cornhill, at \$4 per hundred; single copies 5 cts.

**MACON B. ALLEN,**  
Attorney and Counsellor at Law,  
HAS REMOVED HIS OFFICE TO NO. 6 STATE STREET  
(ENTRANCE ALSO FROM WASHINGTON STREET).  
BOSTON.  
MR. ALLEN also keeps an office in Warren Hall No. 26 City Square, Charleston, where he may be found, every afternoon, from about 3 o'clock till evening, and, in addition to doing business as a Lawyer, gives special attention to all matters coming before him as a Justice of the Peace for the county of Middlesex.  
MR. Allen is the Charleston agent for several Life and Fire Insurance Companies.  
March 29 31a

**HENRY W. WILLIAMS, M. D.,**  
10 Essex Street, - - - Boston.  
Particular attention given to  
**Diseases of the Eye.**  
March 5 31a





# POETRY.

## TAKE THE CHAIN.

[Daniel Webster, it is said, is to receive a gold chain for his famous speech on the slave question, March 7, 1850.]

Take thou the chain—though it be of gold,  
It will serve as an emblem, still,  
Of the magic power Oppression may hold  
O'er a boasted freeman's will.  
That golden chain may a token be,  
Entwined around thy neck,  
That the Lion of all New England's free  
Will follow the tyrant's beck.

Bear thou the chain where'er thou may'st go,  
O'er mountain, o'er field, and o'er flood;  
But, with thy vast knowledge, dost not thou know  
That chain is the price of blood?  
Yet thou has earned it—the chain is thine—  
By kissing the tyrant's rod;  
But, Daniel, remember, it isn't divine—  
Tut! tut! a parchment God. H. N. S.

How applicable to Daniel Webster's case!

## THE LOST LEAF.

BY ROBERT BROWNING.

Just for a handful of silver he left us,  
Just for a riband to stick in his coat—  
Found the one gift of his fortune bereft us,  
Lost all the others he lets us devote;  
They, with gold to give, doted him out silver,  
So much was theirs who so little allowed:  
How all our copper had gone for his service!  
Rags—were they? purple, his heart had been proud!  
We that had loved him so, followed him, honored him,  
Lived in his grand and magnificent eye,  
Learned his great language, caught his clear accents,  
Made him our pattern to live and to die!  
Shakespeare was of us, Milton was for us,  
Burns, Shelley, were with us—they watch from their graves;  
He alone breaks from the van and the freemen,  
He alone sinks to the rear and the slaves!

We shall march prosperously—not through his presence:  
Songs may inspire us—not from his lyre;  
Deeds will be done—while he boasts his quiescence,  
Still biding crouch whom the rest bade aspire:  
Blot out his name, then—record one lost soul more,  
One task more declined, one more footpath untrod,  
One more triumph for devils, and sorrow for angels,  
One wrong more to man, one more insult to God!  
Life's night begins: let him never come back to us!  
There would be doubt, hesitation and pain,  
Forced praise on our part—the glimmer of twilight,  
Never glad content morning again!

Best fight on well, for we taught him—strike gallantly,  
Aim at our heart as we pierce through his own;  
Then let him receive the new knowledge, and wait us,  
Pardoned in Heaven, the first by the throne!

## THE FUGITIVE SLAVE TO THE CHRISTIAN.

The fetters galled my weary soul—  
A soul that seemed but thrown away;  
I spurned the tyrant's base control,  
Resolved at last the man to play!  
The hounds are baying on my track!  
O Christian! will you send me back?  
I felt the stripes, the lash I saw,  
Red, dripping with a father's gore;  
And worst of all their lawless law,  
The insults that my mother bore!  
The hounds are baying on my track!  
O Christian! will you send me back?  
Where human law o'errules Divine,  
Beneath the sheriff's hammer fell  
My wife and babes—I call them mine—  
And where they suffer, who can tell?  
The hounds are baying on my track!  
O Christian! will you send me back?  
I seek a home where man is man,  
If such there be upon this earth,  
To draw my kindred, if I can,  
Around its free, though humble hearth.  
The hounds are baying on my track!  
O Christian! will you send me back?

## I'M OF THE BAND THAT TILL THE LAND.

BY JAMES STARKER.

I'm of the band that till the land,  
And draw from earth her store;  
Right happy indeed's the life we lead,  
While our days are passing o'er.  
Many there are, in richer far,  
Surpassing the farmer's purse,  
While other pursuits may yield more fruits,  
Yet often bring forth much worse.  
We envy not the statesman's lot,  
Still clamoring for his class;  
Nor his that fights for Glory's rights,  
At some redoubted pass.  
No risks have we on boisterous sea,  
Nor fears lest tempests whirl us,  
While laboring at the helm.  
The fruitful field its bounties yields,  
A rich reward for toil;  
Be ours the trade to ply the spade,  
And deeply plough the soil.  
We walk abroad o'er carpet sod,  
And flowers kiss our feet,  
Whose odors rise to scent the skies—  
A tribute pure and meet.  
To all we give the means to live,  
As brother shares with brother,  
And thus fulfill the holy will  
That bids us 'love each other.'  
Oh! life secure from guile, and pure!  
To thee my soul clings ever  
With all its might, in fond delight;  
To change from thee, no, never!

## TRIFLES, FOR TRUTH'S SAKE.

BY BERNARD BARTON.

Let sceptic doubt, philosophers deride  
The Christian's privilege, 'an inward guide';  
'Wisdom is of her children justified!'  
Let such as know not what that boon implies,  
God's blessed book above his spirit rise;  
No stream can higher than its fountain rise!  
Let them whose spirit types and shadows crave,  
For baptism trace the elemental wave;  
One Lord, one faith, one baptism, still must save!  
Let those who, like the Jews, require a sign,  
Partake, unblamed, of outward bread and wine:  
Thou, Lord, within, canst make the substance mine.  
Believing, in Thy glorious gospel day,  
Types, emblems, shadows, all must pass away;  
In such I dare not place my trust and stay.  
Abas! in Thy with-child-like trust I call;  
In self-abasement at Thy footstool fall;  
Asking to know but Thee, and find Thee all!

## Reformatory.

### AMERICAN AFFAIRS.

CINCINNATI, March 2, 1850.

TO ANDREW PATON, Glasgow, Scotland:  
DEAR FRIEND,—I recently received a letter replete with deep interest to me. Your remarks on the Evangelical Alliance Convention, last season, and the efforts to rescue the first day of the week from desecration by carrying the mail, were deeply interesting to me. What a farce was that effort to get up an Evangelical Alliance; i. e., an alliance of Protestant priests against Catholic priests, and to strengthen and secure the dominion of the priesthood, generally. Such a spasm of sectarian love can live but a day; a deeper, more potent, and more humane feeling is beginning to pervade Christendom, and before it, sectarianism and patriotism—twin sisters—cruelty and injustice, must go down. You can scarcely imagine the anxiety with which the convulsions in Europe are regarded here. Well they may be, for every movement towards freedom there is a rebuke to the tyranny that, for sixty years, has ruled this nation with a rod of iron.

The hearts of the conscience abolitionists are made glad every day in this land. For twenty years they have toiled, with ceaseless effort, through evil report, to make slavery the great, all-absorbing question of the age and nation. The desire of our hearts is now fully answered. We see in every movement of the religious and political world, the wisdom of those who, twenty years ago, first struck for immediate emancipation, and of those who have laid their all on the altar of anti-slavery. We have advocated and used only moral suasion as our instrumentality, eschewing all violence in our holy enterprise. We have taken and maintained the ground, in the face of the Church and State, that slavery was wrong, and whatever, in heaven or on earth, says it is ever or ever can be right, is mistaken, and must fall before the omnipotence of anti-slavery truth. The Constitution, the Bible, and what this nation calls God, have successively been thrown across our path; and our answer has been, if they sanction oppression, they are wrong, and must go down. No Union with Slaveholders, in Church or State, has long been our rallying cry for God and liberty. The abolitionists have stood aloof from a pro-slavery Church and State, and gone forth in the spirit of the apostles and martyrs, sowing the seeds of anti-slavery truth in domestic and social life. We have educated the people. They were in midnight darkness twenty years ago; now the sun of righteousness and liberty has arisen upon them, no more to go down till slavery is banished from the Western Hemisphere and the world.

Would that you were here to feel inspired with the spirit that pervades this nation now. You cannot feel it there. Only those who breathe the atmosphere of a revolution can fully appreciate it; and we are in the vortex of a revolution such as the world has never yet experienced. Now is the hour for vigilance and entire consecration on the part of those who, in fact, constitute the sole basis of this movement—the Anti-Slavery Disunionists. Congress has now been in session three months, and not a thing has been done, except to discuss the question of slavery. Congress is now nothing more nor less than a National Convention to discuss slavery; the North pitted against the South, or rather, the South bullying the North, and the North covering before the kidnappers' threats. Clay, Webster, Bell, Benton, Cass, and many others, are trying their hands at tinkering up the rotten old ship, the Federal Union. California knocks at the door, and asks admission as a free State. Congress is in a fearful dilemma to know what to do. Clay's resolutions for a compromise are but another effort of this arch-enemy of man to cast the North, bound hand and foot, into the arms of the South. A national call for Webster is made. He comes forward, and fails, as Clay has done. Both of them go for wrong laws binding the North to give up the fugitive slave. On this I hope they will stake the Union. Let Congress pass laws obliging the North to act as bloodhounds to the slaveholder. MARK! I know such laws could never be executed; for upon that point, the conscience and common sense of the North have superseded the Constitution and laws. I do not believe one in ten of all the people of Ohio, New England, New York, Michigan or Wisconsin could be bribed or compelled, by fear or favor, to aid in recapturing and returning a fugitive slave. Thanks, solely, to those who have, by the power of truth and love, renovated the public sentiment on that subject; for twenty years ago, not one in ten in all the North would have refused to do it.

Then the non-slaveholders in Kentucky, Eastern Tennessee, Western Virginia, Maryland, and other slave States, are waking up to the oppressions practiced on them by the lords of the lash. Slaves are escaping in multitudes, and the slave-catchers dare not pursue them. They know the Constitution and law are a dead letter to aid them. The extension of suffrage to the colored people in the North is being accorded. The recent apparent defeat in Kentucky will be a triumph; it has already driven thousands there to the high principle of immediate, unconditional emancipation as the right of the slave and the duty of the master. A day or two since, I had a long interview with several leading public men in Kentucky. They assured me such had been the case, and that slavery was doomed to a speedier death there than was imagined. They were all slaveholders. An attempt by Congress to compel the North, as States or as individuals, to aid in recapturing and restoring fugitive slaves, would surely end in practical, open dissolution of the Union.

It is fearful to contemplate the position of this nation in every department of life. Ever since we had a national existence, our religious, political, and literary have been in a position in which they have been obliged to exert all their ingenuity to reconcile slavery with liberty, pollution with purity, concubinage with marriage, piracy with piety, every revolting crime with justice and humanity. Now, this is the leading trait of American character; skill in reconciling evil with good, every conceivable injustice and cruelty with a God of justice and love. The priests of every name have led the way in this great enterprise of death to the life of God in the soul, this attempt to compromise between good and evil, between God and the devil. No man can speak against evil here, and in favor of goodness, without coming into collision with the government, the religion and God of this compromising nation and church.

This, dear friend, is a wonderful city, and is on the right bank of a beautiful river. Sixty years ago, nothing was standing where the city now is, except some Indian wigwags. The dense forest was unbroken. Now Cincinnati has over 100,000 inhabitants—half of them are foreigners. Over 35,000 are Germans, all speaking the German language, and most of them none other. These Germans are engaged in all sorts of business; many of them wealthy. There are many Irish; the same here as elsewhere—improvident, warm-hearted, reckless, and always ready for a good turn of wit. The past year, about 300,000 hogs have been slaughtered and packed in barrels in this city, mostly for foreign markets—costing some six millions of dollars on the legs, and when barreled, selling for eight millions or more. O the land and power of Cincinnati! It is amazing. There small building lots, of 20 feet front and 100 deep, sell at \$100 and 2000 dollars, in the heart of the city. Some stores rent for \$2000. The Burnett House, now about to be opened, is probably the largest and best arranged hotel on this continent; nothing in Boston, New York, or Philadelphia exceeds it. The energy and activity of this city please me greatly. All is new and fresh. Every thing presents the elasticity, the buoyancy, the bounding joy of youth. Old age

acts young here. There are those living here now who saw this place, and lived here, when there were but two or three log cabins on the ground. What a change in the life of one man or woman! The trade of this city is immense, in flour, corn, sugar, tea, coffee, tobacco, pork, beef, and all produce of the soil, mostly from the Mississippi. The Ohio river—the dear, beautiful river—runs 1100 miles from Pittsburgh to its mouth, and over 1000 thence to the mouth of the Mississippi. It is 500 miles from this place to Pittsburgh. The first steamer was launched on this river in 1811; now there is a daily line between the two cities, for five and six dollars, and every thing found, and a daily line from this place to New Orleans—1600 miles for fifteen dollars and every thing found. For twenty dollars, you can go from Pittsburgh to New Orleans—over 2000 miles—and found; tables served with a variety that surpasses that of the Cunard steamers. But I will stop here, and recur to this theme again.

H. C. WRIGHT.

### ESSEX COUNTY A. S. SOCIETY.

A Quarterly Meeting of the Essex County A. S. Society was held in the Silbee street Church and the Lyceum Hall, in Lynn, on Saturday and Sunday, March 23d and 24th—the President, James N. Buffum, in the chair. The following resolutions were presented, and after an animated discussion, unanimously adopted:—

Resolved, That if one day is more sacred than another, that day is peculiarly appropriate for the performance of such deeds of mercy as are necessary to restore to man his lost manhood—to redeem him from chattelism, and to aid him in his true position as a human being only a little lower than the angels.

Resolved, That a league with slaveholders is necessarily a league hostile to the liberties of mankind.

Resolved, That such a league is the present Constitution of the United States, which not only permits the enslavement of three millions of people under it, but grants special powers and privileges to their enslavers, by which alone they are enabled to perpetuate their horrible despotism.

Resolved, Therefore, that it is rebellion against God, and treason against the rights of man, to take an oath to sustain the Constitution of the United States, or to vote for any other man to take that oath.

Resolved, That when a vote can be cast into the ballot-box only as it is stained and wet with human blood, the time has come to throw it away with abhorrence, and to be disfranchised for conscience sake, in order to vindicate the government of God and the supremacy of justice over all human combinations.

Resolved, That the recent speech of Daniel Webster, in the Senate of the United States, on the Territorial question, is 'a speech not fit to be made.'

Resolved, That in the delivery of this speech, Mr. Webster has shown himself to be traitorous to the cause of liberty, inhuman to the last degree, lost to self-respect, intent on the gratification of his ambition, at whatever sacrifice of principle, the tool of a slaveholding oligarchy:

1. In repudiating the Ordinance of '87 as uncalled for, and needlessly irritating to the slave-drivers of the South, in its application to the territories of California and New Mexico, on the absurd plea that it is not worth while to 're-affirm an ordinance of Nature, or to re-enact the will of God'; whereas, it is notorious that the whole body of the slaveholders regard those territories as well adapted to slave labor,—that the war with Mexico was waged for the very purpose of using these territorial acquisitions for the extension and perpetuity of slavery,—that slavery is a question not merely of soil and climate, but also of political supremacy and arbitrary rule,—and that the South asks for nothing more than the repudiation of the Ordinance of '87, (no matter on what pretence), in accordance with the declaration of Mr. Webster.

2. In giving his sanction to a bill now before Congress, which strikes down the right of trial by jury, and gives to every slave hunter the right to prowl through the North for his fugitive slave, to seize any person on whom he may choose to lay his ruffian hands, to hurry him before any collector, postmaster, or other officer of the U. S. Government, even down to a petty clerk, and on the decision of that petty officer, to carry him off to the South as his property; and which makes it a penal offence, in the sum of one thousand dollars, to give a piece of bread or a cup of cold water to the flying bondman.

3. In denouncing the abolition societies of the North, without qualification, as having 'produced nothing good or valuable,' but much mischief, by their operations, and retarding the progress of emancipation in this country—thus endorsing all the wicked and malignant accusations of the mercenary slave tyrants of the South, and their equally unscrupulous abettors at the North.

4. In avowing his readiness to vote an immense appropriation of the public money for the expatriation of the free colored population of the South, for the special accommodation of those who traffic in human flesh;—a proposition equally unconstitutional, cruel, and monstrous.

5. In maintaining that four new slave States may be carved out of Texas, and it is not for Congress to oppose their admission as such to the Union.

6. In omitting in his speech, (while aggravating the injuries done to the South by the North), all allusion to the atrocious act of the South, in seizing and thrusting into prison, and frequently selling on the auction-block as slaves, the free colored citizens of the North who are caught on the soil of the South; and remembering to insert that allusion, in a tame and spiritless manner, only when he revised his speech to be read by his constituents.

7. In exulting as worthy of all honor and support, that 'covenant with death and agreement with hell,' the Constitution of the United States.

Among those who participated in the discussions were Lucy Stone, D. S. Whitney, Lewis Ford, W. L. Garrison, Addison Davis, and Jonathan Buffum. Although, in consequence of the severity of the storm, the number present from other towns was less than was anticipated, the occasion was one of much interest, and the testimonies borne were such as are needed to save the nation from ruin.

JAMES N. BUFFUM, President.

ROTH N. BURLIN, Secretary.

WEBSTER'S SPEECH. Redding & Co. have published an 'authorized edition' of Mr. Webster's recent speech in the Senate, with a Dedication to the people of Massachusetts, in the following words:—

DEDICATION.

WITH THE HIGHEST RESPECT, AND THE DEEPEST SENSE OF OBLIGATION, I DEDICATE THIS SPEECH TO THE PEOPLE OF MASSACHUSETTS.

VERBA PRO GRATIS dicta alia esse scio; sed meo VERA PRO GRATIS loqui, est meum ingenium non monet, necessitas cogit. Vellem, equidem, vobis placere; sed multo magis vos saluos esse, quicquid meo animo fatiatur est.

DANIEL WEBSTER.

Washington, March 18, 1850.

The Latin may be rendered as follows:—

Other things, I am aware, would be more agreeable to utter than these. But necessity, if not my own inclination, compels me to say what is true rather than what is agreeable. I should be happy to gain your approbation, but still more so to promote your welfare, whatever feelings you may entertain towards me in future.

## GOVERNMENT AND THE SWORD.

EXPOSITION OF THE 13TH CHAPTER OF ROMANS.

From an excellent work recently published at Oberlin, Ohio, entitled 'THE BIBLE AGAINST WAR,' BY AMOS DRESSER. (Continued.)

'For he is the minister of God to thee for good.'

Again, Paul urges submission to the higher powers, from the consideration that they are simply God's ministers for good to those who do good. It is said, this certainly means protection. Let us search and see. Barnes says:—

'The ruler is a servant of God, \* \* \* to protect you in your rights, to vindicate your name, person or property, and to guard your liberty, and to secure to you the rights of your industry.'

And yet almost in the next paragraph he says:—

'That the doctrine respecting the rights of civil rulers, and the line which is to be drawn between their powers and the rights of conscience, have been slow to be understood. The struggle has been long; and a thousand persecutions have shown the anxiety of the magistrate to rule the conscience and to control the mind. In pagan countries, it has been done; and the ruler had a right to control the religion of a people; Church and State there have been one. The same thing was attempted under Christianity. The magistrate still claimed this right, and attempted to enforce it. Christianity resisted the claim, and asserted that independent and original rights of conscience. A conflict ensued, of course, and the magistrate resorted to persecutions, to subdue by force the claims of the new religion and the rights of conscience. Hence the ten fiery and bloody persecutions of the primitive Church. The blood of the early Christians flowed like water; thousands and tens of thousands went to the stake, until Christianity triumphed, and the right of a religion to a free exercise was acknowledged throughout the world.'

'The civil ruler, therefore, who is to be a minister of God, must be a minister of the law, and not of the sword. The civil ruler understands his province; and Christians yield a cordial obedience to the laws. The Church and State move on in their own spheres, united only in the purpose to make men happy and good, and divided only in the means to be used. The civil ruler, therefore, who is to be a minister of God, must be a minister of the law, and not of the sword. The civil ruler understands his province; and Christians yield a cordial obedience to the laws. The Church and State move on in their own spheres, united only in the purpose to make men happy and good, and divided only in the means to be used.'

'Here, every man worships God according to his own views of duty; and at the same time, here is rendered the most cordial and peaceful obedience to the laws of the land; and the ruler, who is to be a minister of God, must be a minister of the law, and not of the sword.'

'If he prefer to learn the 'true principle' otherwise than by personal experience, let him ask counsel of the Ohio Synod of the seceder church, who some years ago sent one of their number to preach the gospel to the poor of the South, who was tarred and feathered, rode upon a rail, and barely escaped with his life. Let him ask Rev. J. W. Hall, formerly of Gallatin, Tennessee, now of Dayton, Ohio, who told me, in 1835, that it was his opinion, that if slavery continued five years, there would not be found a devoted minister in all the South; and added, 'If I should preach the whole gospel to my people, I could not stay with them three months.'

Let him ask the missionary of the A. H. M. Society, who, in a late number of their organ, speaking of the curse of slavery, says:—'But of this I may not speak; \* \* \* to come out openly and avow hostility to the whole gospel, would be to thwart all hopes of doing good, and insure us a speedy passport from the country.'

Or, if he would prefer different testimony, let him ask the New Orleans True American, which, in speaking of abolitionists, says if they come to Louisiana, 'they will never return to tell their suffering, that they have enlarged the crime of interfering in our domestic institutions by being burned at the stake, or of the Georgia Chronicle, which said, 'Dresser ought to have been hanged as high as Haman, and left to rot upon the gibbet till the wind whistled through his bones. The cry of the whole South should be, "Death, instant death to every abolitionist, wherever he is caught!" The rights of conscience are regarded!'

Let him ask L. T. Hopper, Rev. William T. Allen, Jonathan Walker, or George Thompson & Co. Let him call from the tomb the spirit of the fallen C. T. Torrey, and learn how the 'civil ruler understands his province.' Possibly Senator Hale, through his friend Senator Foote, could give him instructions as to proper conduct.

But enough of this. It would be easy to fill a folio with facts showing the folly of such an interpretation, saying nothing of Mr. Barnes's own contradictions, or of the 'thousand persecutions' he mentions as coming from 'magistrates,' the 'ten fiery and bloody persecutions of the primitive church,' that the 'civil ruler understands his province' like water, thousands and tens of thousands went to the stake, &c. &c.

O, how long shall the sword devour, before we learn where we can lie down safely, and be satisfied with the protection of the good shepherd who has given his life for the sheep?

Literary Meaning.

But again it is asked, 'What does the passage mean?' Just what it says: Rulers are God's ministers for good to those that do good. They are simply God's agents, and can neither bless nor curse except as God directs. Their acts are so overruled by God, that whatever may be their design, God causes them to work for good to those who love Him. In this sense, the sons of Jacob and Pharaoh were God's ministers for good to Joseph. 'Ye meant it for evil,' says Joseph, 'but God meant it for good. Nebuchadnezzar was thus a minister of God to Daniel, to Shadrach, Meshach, and Abednego; Haman to Mordecai; Babylon to the Jewish captives, who did good by repenting of their sins, exercising faith in God, and peaceably submitting to the iron yoke; and were thereby so thoroughly humbled that God could make with them his 'new covenant,' and be to them a Father, and take them for sons and daughters. See Jer. 31 and context.

In this sense, the persecutions at Jerusalem were the ministers of God for good to the apostles and early Christians, who were thereby scattered abroad, and went every where preaching the gospel. In this sense, Rome, as God's servant to the Christians of Rome, as by his most cruel and persecutions, he gave them an opportunity to show the power of the gospel. It turned to them for a testimony, and when they were clad in wax garments and burned at the stake to illumine Nero's gardens, they reflected the light of the cross, so that men could read upon it, 'Behold the wonderful love of God.' The blood of the martyrs is the seed of the church.

passage, 'Unto you is given the privilege, (for this idea is included in the original word,) in the behalf of Christ, not only to believe on Him, but also to suffer for his sake.' They counted it all joy to be placed in these trying circumstances, just as Jesus Christ, for the joy set before Him, 'endured the cross,' and in view of his suffering, says, 'I have a baptism to be baptized with, and how am I straitened until it be accomplished!' O that there were more who, by their experience, could testify that nothing so ministers to their good as to be called to suffer for Jesus! Those who have had experience on this point understand how wicked men, and wicked rulers, too, are often ministers of God for good to them.

For further illustration on this point, see Fox's Book of Martyrs. See also Prison Life and Reflections of George Thompson & Co.; and were it not for appearing egotistical, I should love to give my Nashville experience on this point. I may at least say that the hundred times as much for the slave as I otherwise could have done.

We are, then, to be subject to the powers that be,

remembering that all their acts are so controlled of God, that he uses them as his deacon, (for so the original word imports), in conferring favors upon whomsoever He will.

'But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.'

But it is said, the remainder of the verse teaches that 'God hath appointed magistrates to punish crime and protect rights; that we are not only to expect punishment from, through and by them, if we do evil, but that we are to look to them for the redress of our grievances, and for the defence of our sacred rights; that God has placed the sword in the ruler's hand for this very purpose, and that the principle applies equally to nations and to individuals.' Hence such passages as 'average not the forces,' instead of militating against the above construction, are explained as forbidding 'only private redress.' Yet when pushed into extreme cases, they tell us that in the absence of the civil authority, we are to take the sword into our own hand, and then the passages mean that 'we should not exercise revenge!'

'If we can do this, we are not only to expect the law and the testimony; if they speak not according to this word, it is because there is no light in them.' In each case, the assertion hangs on its own merit; no proof is offered. The following are some of the passages in question, which we think forbid the above construction, coming as they do in the immediate context of a promise to no peace with evil, that is, resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if a man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain.

'Not rendering evil for evil, or railing for railing, but the opposite, blessing; knowing that unto thee is committed that ye should inherit a blessing.' 'See that none render evil for evil unto any, but ever follow that which is good, both among yourselves and towards all.' 'Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee.' 'If it be possible, as much as lieth in you, live peaceably with all men.' 'Follow peace with all men, and holiness, without which no one shall see the Lord.' 'Depart from evil and do good, seek peace and pursue it; for he that will live life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good, let him seek peace and ensue it. For the eyes of the Lord are upon the righteous, and he will keep them from all temptation, and will deliver them from all unrighteousness. The Lord is against them that do evil.' 'Dearly beloved, avenge not yourselves, but give place unto wrath.' ('This expression has been interpreted in a great variety of ways. Its obvious design is to induce us not to attempt to avenge ourselves, but to leave it to God. To give place, then, is to leave it for God to come in and execute wrath upon the enemy. Do not execute wrath, leave it to God; commit all to him; leave yourself and your enemy in his hands, assured that He will vindicate you and punish him.'—Barnes. 'For it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; and in so doing, thou shalt heap coals of fire on his head.' 'If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire on his head, and the Lord shall reward thee.' 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.' 'Be not overcome of evil, but overcome evil with good.' 'This is the duty Paul is urging when he introduces our text. The text must harmonize with the context.'

## LABORS FOR THE PRISONER.

NUMBER III.

'I was in prison, and ye came unto me.'

The second year of my individual labors for the prisoner has this day closed. Although I am not the Agent of a Society, yet it is due to the friends who have kindly assisted me, and who are interested in the cause, that I should from time to time make brief statements of what I have done, and what I desire to accomplish.

Ten years ago, when the Washingtonian movement commenced, I endeavored to assist in organizing a Washingtonian Society in New Bedford, where I then resided. To accomplish my purpose, I went to the House of Correction in that place to see if I could and any one there who was disposed to do that work. I found a person who had been repeatedly imprisoned for drunkenness, informed him of the purpose of my visit to the prison, asked him if he would sign the Pledge and go out, if I could get him pardoned, and help in the new movement. He signed the Pledge in the prison, I got him pardoned, and he went out and became the head of a large Washingtonian Society. He continued to be a sober man, became a useful citizen, now is in good business, and owns the house in which he lives.

This incident turned my attention to prisoners, and from that time I have felt a deep and deeper interest in them, until I have been constrained to give myself entirely up to the work of assisting them. I am persuaded it is as much a Christian duty to visit the prisoner, as it is to feed the hungry, clothe the naked, or aid the sick. Massachusetts imprisoned in 1849 ten thousand persons. In New York city and its neighborhood, about three thousand persons are kept in prison all the time. More than thirty thousand persons are in the prisons of the United States at the time I am writing.

What is needed, is some one to advise these wretched ones—to inquire into their cases—advise them—encourage such as need it, to make their cases known to their friends—write letters for them—aid them in showing their innocence, if they are innocent—help them in the way of obtaining pardons, or cheap professional assistance—or collect for their evidence of such facts as will mitigate their punishment, and especially if they are friendless, encourage them by sympathy and counsel to lead an honest life in time to come. Often a little effort, a little expense, will save a father from jail, and thus a family are kept together and saved from beggary—or save a son from State Prison, and thus secure to him the society of criminals and placed, perhaps, in the country with friends, he will be snatched from the life of crime.

My plan then is to assist the prisoner, his family, and his friends, in the following ways:—1st.—To visit him in his cell, become acquainted with him, learn his history and his wants. Now that he is away from the world, is so, and has ample time for serious reflection, I wish to give him advice, and to put useful publications into his hands.

2d.—If he is poor, cannot help himself, and has connexions near, I wish to gather them around him, or to correspond with them, if they are distant.

3d.—If he is to go into court for trial, or for sentence, I wish to follow him, and render him such assistance as he may need, by pleading in his behalf, or by giving the Court such information as will lead to a just view of his guilt.

4th.—If he is sent to prison, I desire to assist his family (if he has one) to obtain employment and bread during his imprisonment.

5th.—When the prisoner is discharged, I desire to aid him to find employment, or to give him food, or clothing, or to return him to his family and friends.

6th.—I desire to travel to visit and examine prisons, to give addresses on the subject, to correspond with persons who are interested in the condition and to create, by the usual means, a correct public sentiment in relation to crime, its causes, and its treatment.

It is now five years since I gave myself wholly up to this work. I am not the Agent of any Society, and do not represent any body of men. Disregarding all sectarian lines, party divisions, national boundaries, and complexional differences, I wish as an individual to do from day to day the work which my Heavenly Father calls me to perform.

During the past year, I have delivered ninety-seven discourses in various parts of New England—I have made seventy-three visits to prisons in Massachusetts, New Hampshire and Vermont—I have assisted four hundred and fifteen persons, by furnishing them with food, clothing, lodging, counsel, employment, or by returning them to their friends.